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In memoriam

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In Memoriam

Peter Minuit,

First Colonial Governor and Elder.

Sebastian Jansen Krol,

Jan Huyck,

The Krankenbezoekers.

The Rev. Jonas Michaëlius,

First Minister.

Jeremiah C. Lanphier,

Founder of the Fulton Street Prayer-Meeting.

Presented at

The Memorial Service,

Middle Dutch Church, Second Ave.

November Second, A. D. 1900.

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TO THE GLORY OF GOD
AND IN MEMORY OF
PETER MINUIT

FIRST DIRECTOR GENERAL OF NEW NETHERLAND
A.D. 1614
AND THE FIRST ELDER OF THIS CHURCH
A.D. 1622

AN INTELLIGENT AND GOD-FEARING MAN
WITH GREAT EXECUTIVE ABILITY, AND
ENTIRELY INCORRUPTIBLE A MAN NOT
SURPASSED IN HIS ADMINISTRATION OF
AFFAIRS BY ANY OF THE LONG LINE OF
STATESMEN AND PATRIOTS WHO FOR
THE GREATER PART OF THREE CENT-
URIES HAVE BEEN THE EXECUTIVES
OF THE EMPIRE STATE

"THE GLORY OF CHILDREN ARE THEIR
FATHERS" THIS SHALL BE WRITTEN
FOR THE GENERATION TO COME
TELL YE YOUR CHILDREN OF IT
AND LET YOUR CHILDREN TELL
THEIR CHILDREN, AND THEIR CHILDREN
ANOTHER GENERATION

ERECTED A.D. 1700

BY A SUCCESSOR IN HIS ECCLESIASTICAL
OFFICE, IN DEVOUT RECOGNITION
OF THE TRUTH THAT, "A GOOD
NAME IS RATHER TO BE CHOSEN
THAN GREAT RICHES"



IN MEMORY OF
THE KRANKENBEZOEKERS
SEBASTIAN JANSEN KROL
AND
JAN HUYCK

OFFICERS OF THE ESTABLISHED
CHURCH OF THE NETHERLANDS,
WHO A.D. 1621, CAME HITHER
IN ADVANCE OF THE FIRST MIN-
ISTER, TO PERFORM THEIR
SACRED OFFICE OF MINISTRY
TO THE PEOPLE, AND CONSOLING
THE SICK

"THE VOICE OF ONE CRYING IN THE WIL-
DERNESS"

"REMEMBER THE LAMB OF GOD WHICH
TAKETH AWAY THE SIN OF THE
WORLD"
COMFORT YE COMFORT YE MY
PEOPLE

"I WAS SICK, AND YE VISITED ME"

GRATEFULLY ERECTED BY ONE
HIMSELF ORDAINED TO THE OF-
FICE OF BELIEVING THE POOR
"NOT ONLY WITH EXTERNAL GIFTS
BUT WITH COMFORTABLE WORDS
OF SCRIPTURE" A.D. 1700



TO THE GLORY OF GOD
AND IN MEMORY OF
THE REVEREND
JONAS MICHAELIUS

THE FIRST MINISTER OF
THE DUTCH REFORMED CHURCH IN AMERICA

WHO, A.D. 1628, ORGANIZED IN NEW-
AMSTERDAM THIS CHURCH, WHEN "FULL
FIFTY COMMUNICANTS RECEIVED THE LORD
SUPPER—NOT WITHOUT JOY AND COMFORT
TO MANY"

FROM THIS BEGINNING OF THE GOSPEL OF
JESUS CHRIST THE SON OF GOD, THIS CHURCH
HAS "CONTINUED STEADFASTLY IN THE
APOSTLES DOCTRINE AND FELLOWSHIP AND
IN BREAKING OF BREAD AND IN PRAYERS"



"MID TOLL AND TRIBULATION,
AND TUMULT OF HER WAR,
SHE WAITS THE CONSUMMATION
+ OF PEACE FOR EVERMORE +"

TILL WITH THE VISION
GLORIOUS
HER LONGING EYES ARE BLEST,
AND THE GREAT CHURCH
VICTORIOUS
SHALL BE THE CHURCH AT REST



ERECTED A.D. 1900

E. H. May 1302

FOUR MURAL TABLETS have recently been presented to the Consistory of the Collegiate Reformed Dutch Church of New York, and in accordance with the wishes of the donors these have been placed in the Middle Church, Second Avenue and Seventh Street.

Three of these Tablets, presented by a member of the Consistory, perpetuate the memory of :

- I. Peter Minuit, the first Colonial Governor, A. D. 1626, and one of the two elders who were chosen when the church was organized on this island, A. D. 1628.
- II. The Krankenbezoekers, Sebastian Jansen Krol and Jan Huyck, those Officers of the Established Church of the Netherlands, who came A. D. 1626, in advance of the first Minister to perform their sacred office of ministering to the people and consoling the sick.
- III. The Rev. Jonas Michaëlius, the first Minister, A. D. 1628.

The fourth Tablet perpetuates the memory of Mr. Jeremiah C. Lanphier, the Founder of the Fulton Street Prayer-Meeting, and is the gift of his friends.

The Consistory directed a Memorial Service to be held in the Middle Church, and these pages are presented this evening on that occasion, by one who cherishes the memory of these worthy men, and the heirlooms of faith and order of the Ancient Church which they served.

A goodly part of the Christian Church has just celebrated the Festival of All Saints. It seems fitting, therefore, that we should be engaged this evening in recalling the memories of those faithful men, who took such an active part in organizing our church on this island nearly three centuries ago, and of that other one, who, in more recent days, exhibited an unselfish devotion to the church and her Lord.

W. C. Canfield, es.
1900

To them we owe a debt of gratitude. Let us think of them as being "of that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, before the Throne, and before the Lamb," who have come "out of great tribulation and have washed their robes, and made them white in the blood of the Lamb." "Therefore are they before the Throne of God, and serve Him day and night in His Temple." These are they who in this world were "the poor in spirit, mournful men and meek, hungering and thirsting after righteousness, merciful, pure in heart, peacemakers, often, alas, persecuted in the world for their righteousness, but now blessed, most blessed, for theirs is the Kingdom of Heaven." Each one of us too, at this time, may add to their number in his own quiet thoughts some dear ones whom he has known, and to whose example he feels indebted.

NEW YORK, November 2d, 1900.

In Memoriam.

PETER MINUIT.*

In the sixteenth century and the seventeenth, religious persecution drove out of France a multitude of her best citizens. Thousands of these found refuge in neighboring countries where their superior skill and industry won for them an enviable name. The city of Wesel, on the Rhine, in the duchy of Cleves, was famous as an asylum for persecuted Protestants. Besides the native Reformed churches, there were large and influential French, English and Dutch congregations. In the Walloon, or French, church of this city of Rhenish Prussia, was born and baptized Peter Minuit, or, as the name was sometimes written, Menewe. The records of the church were lost in the vicissitudes of the times, yet we learn from other sources that Minuit was not only a member in full communion, but a Deacon in the Walloon church. The civil records of the city of Wesel show that Minuit departed for foreign countries in the month of April, 1625. At this time the West India Company of Holland, determined to plant a stable colony in America, and they fixed upon Minuit as a suitable person for the office of director-general. They commissioned him, and he sailed from Texel in January, 1626, and arrived at Manhattan in the following May. With him a council was appointed, which was invested with all legislative and judicial powers, subject to the supervision and appellate jurisdiction of the chamber of the company at Amsterdam. Minuit's birth and training, as well as his natural character, fitted him to lead the hardy Dutch and French emigrants to the banks of the Hudson. It was his business to transform a mere trading post into a firm-settled agricultural colony, and, accordingly, he brought with him a supply of seeds, plants, domestic animals and implements of husbandry. Hitherto the Dutch had possessed Manhattan island only by right of discovery and occupation. Minuit determined to superadd a higher title by purchase from the aborigines. Accordingly, he opened negotiations with the Indians, and an arrangement was made by which the whole island was ceded to the West India Company "for the value of sixty guilders," or about twenty-four dollars of our present currency. This event, as the distinguished J. R. Brodhead has

*This article appeared in the "New York Observer," April 16th, 1896, having been written by the late Dr. Chambers and published after his death.

observed, "as well deserves commemoration as the famous treaty, immortalized by painters, poets and historians, which William Penn concluded, fifty-six years afterwards, under the great elm tree, with the Indians at Shackamaxon."

This humane and Christian policy of peaceful negotiation and fair dealing with the Indians was inaugurated by Peter Minuit, eighteen years before William Penn was born. In further evidence of the purpose to establish the colony upon a firm foundation, a fort, faced with stone, was constructed at the southern end of the island. The interests of trade and of agriculture were encouraged with equal care. A plenty of grain was raised, and the meadows furnished grazing for herds of cattle. The Indians were offered fair prices for their furs, and soon this business reached the annual sum of 143,000 guilders. At one time Minuit built a six hundred-ton vessel and sent it to Holland, laden with valuable furs. He also cultivated friendly relations with the settlers in New England. He wrote to Governor Bradford, of the New Plymouth colony, reminding him of the amity existing between the mother countries across the sea, and proposing commercial reciprocity as mutually advantageous. Bradford replied in a similar spirit, and expressed gratitude for the hospitality shown to the Pilgrim Fathers in Holland, for which he declared that "they and their children would be forever thankful."

But while temporal affairs were thus prospering, and the population growing by natural increase as well as by the arrival of new settlers, the higher spiritual interests of the people were not neglected. At first laymen called "Krankenbezoekers," or visitors of the sick, maintained the ordinances of worship, but early in 1628, Jonas Michaëlius, a pious and carefully trained clergyman, came over from Holland. He was full of zeal and good works, not only preaching in Dutch and French, but endeavoring to teach the gospel to the Indians in their native tongue. In the summer he established a church* which has continued in unbroken succession to this day. It was organized according to the custom of the Reformed in Europe. One of the two Elders chosen was the honorable director himself, and the other was his brother-in-law, Jan Huyghen (or Huyck), both of whom had served as office bearers in the Dutch church and in the French at

*The church now known as the Collegiate Church.

Wesel on the Rhine. At the first administration of the Lord's Supper full fifty Walloons and Dutch sat down at the table. Minuit is said to have erected the horse mill, the upper story of which was used as a place of worship until a church building was erected in 1633, on the East River, on what is now Broad Street. Another church building was erected in the Fort in 1642. For about four years Minuit continued in office, commending religion by his own personal and official example, when, through circumstances for which he was in no way responsible, he was recalled to Holland. The difficulty arose from a sort of feudal system which the West India Company established in New Netherlands. Certain wealthy persons called "patroons" were allowed to possess large tracts of land, provided they introduced each at least fifty colonists who, for ten years, should be exempt from all customs and taxes, but could not leave the service of their feudal chief without his written consent. Meanwhile, the company reserved to itself the right to control all trade and manufactures. It was inevitable that trouble should arise between the company on the one hand and the new colonial proprietaries on the other, since their interests would conflict. Of this Minuit was the victim. "The upright man and faithful officer was ground as it were between the upper and nether millstones, and compelled to withdraw from New Netherlands after six years of prosperous administration." It has been said of him: "His integrity as an officer seemed to raise up against him a host of enemies, and hence he was recalled."

But this was not the end of his career. In 1636 he was chosen by the government of Sweden to establish a colony on the west bank of the South River, as the Delaware was then called. Owing to a prolonged illness he did not set out till late in the autumn of 1637, and arrived in New Sweden in March, 1638. Here he organized a Christian government, dealt fairly with the Indians, and within three months put the settlement in a condition to repel any assault. Then he sailed to the West Indies to secure a valuable return cargo to old Sweden. He accomplished his object and was ready to return, when he accepted an invitation to visit a Dutch vessel, and, while enjoying the hospitalities of his host, a violent hurricane arose which drove all the vessels in the harbor of St. Christopher out to sea. Both of his own ships outrode the storm, but the Flying Deer, on which the governor was, was never heard of again.

Minuit's influence remained behind him, and the legislature of Delaware appointed a memorial service to be held at Dover, on the 23d of April, 1895. At this service the Rev. Dr. Cyrus Cort, of Wyoming, Del., the chaplain of the Senate, delivered an interesting address, from which most of the preceding sketch has been derived. It may be that Peter Minuit shines by contrast with his successors in office, the incompetent Van Twiller, the corrupt Kieft and the irascible and tyrannical Stuyvesant, but all the information attainable represents him as an intelligent and God-fearing man, with great executive ability, and entirely incorruptible. His name should not be allowed to remain in obscurity, but be tenderly cherished as the first governor of New Netherlands, a man not surpassed in wise administration of affairs by any of the long line of statesmen and patriots who, for the greater part of three centuries, have been the executives of the Empire State. "The glory of children are their fathers," the wise man tells us, and special pains should be taken not to let the memory of able and faithful men who adorned their high station perish from the earth.



The following is the inscription on the Tablet:

TO THE GLORY OF GOD
AND IN MEMORY
OF
PETER MINUIT
FIRST DIRECTOR GENERAL OF NEW NETHERLAND
A. D. 1626
AND THE FIRST ELDER OF THIS CHURCH,
A. D. 1628

AN INTELLIGENT AND GOD-FEARING MAN,
WITH GREAT EXECUTIVE ABILITY, AND
ENTIRELY INCORRUPTIBLE. A MAN NOT
SURPASSED IN WISE ADMINISTRATION OF
AFFAIRS BY ANY OF THE LONG LINE OF
STATESMEN AND PATRIOTS WHO, FOR
THE GREATER PART OF THREE CENT-
URIES HAVE BEEN THE EXECUTIVES
OF THE EMPIRE STATE.

"THE GLORY OF CHILDREN ARE THEIR
FATHERS." "THIS SHALL BE WRITTEN
FOR THE GENERATION TO COME."
"TELL YE YOUR CHILDREN OF IT,
AND LET YOUR CHILDREN TELL
THEIR CHILDREN, AND THEIR CHILDREN
ANOTHER GENERATION."

ERECTED A. D. 1900,
BY A SUCCESSOR IN HIS ECCLESIASTICAL
OFFICE, IN DEVOUT RECOGNITION
OF THE TRUTH THAT, "A GOOD
NAME IS RATHER TO BE CHOSEN
THAN GREAT RICHES."

It will be seen that the first part of the inscription on the tablet to the memory of Peter Minuit is taken from the concluding words of Dr. Chambers' article given above.

The Biblical texts next given are very comprehensive. "The glory of children are their fathers" looks backward to an honorable ancestry, and now, "This shall be written for the generation to come." Not one generation only shall be thus inspired by this "good name" which "is rather to be chosen than great riches," but "Tell ye your children of it, and let your children tell their children, and their children another generation."



**THE KRANKENBEZOEKERS,
SEBASTIAN JANSEN KROL
AND
JAN HUYCK.**

The following is reprinted from the Year-Book of the Collegiate Church, New York, 1897:

KRANKENBEZOEKERS.

This term means Visitors of the Sick, and refers to a special office provided for in the Post Acta of the Synod of Dort, 1619. While it was a general duty of ministers in the Netherlands to visit the sick, yet in destitute fields or in those too large for the minister properly to attend to, certain parties, perhaps generally from the Great Consistory, and especially from the Deacons, were appointed to this office. There was an elaborate form prepared for their use, which was printed in the older editions of the Liturgy, and which these special officers read to the sick, in whole or in part, together with the Creeds. There were two terms used to describe these duties, viz.: *Krankenbezoeker* and *Ziekentrooster*. The former means a visitor of those who are overtaken by sickness; while the latter, strictly speaking, means a comforter of confirmed invalids. No doubt the two terms were used interchangeably.

While many agencies are now devised to help all classes of the sick and to relieve the distressed, it is an interesting circumstance

that the Dutch Reformed Church, the oldest in the Empire State by half a century had a unique provision for this very work from the beginning. These men were the first examples and forerunners of that great and goodly company of Christian and philanthropic workers with which this city has since been blessed.

With Peter Minuit, the first Director-General of the Colony in New Amsterdam, came in 1626, Officers of the Established Church of the Netherlands, not, indeed, clergymen, but two "Krankenbezoekers," whose particular ecclesiastical duty it was to read to the people on Sundays "some texts out of the Scriptures, together with the Creeds."* These were Sebastian Jansen Krol (or Crol) and Jan Huyck. When, in 1628, the first minister, Jonas Michaëlius, arrived and organized the church, now known as the Collegiate Church, Huyck or Huyghen, was chosen as one of the two elders.

In the charter to establish "Patroonships," in this country, 1629-30, it is required of the Patroons that they "shall particularly exert themselves to find speedy means to maintain a clergyman and schoolmaster, in order that Divine Service and zeal for religion may be planted in that country and [must] send at first, a Comforter of the sick thither."

The line of thought which these Krankenbezoekers, or Ziekentroosters read, in the performance of their duty is herewith given.

Its title reads: "The Consolation of the Sick; which is an Instruction in Faith and the Way of Salvation, to prepare Believers to die willingly."

It refers first to our original creation in righteousness; the fall and original sin, and the penalty of death, with many proof-texts of the brevity and vanity of life; of the Providence of God, who determines our days; of our weakness and general sinfulness, and our exposure to the Divine wrath; and then of the gift of Christ as the Light of the World, as an atonement for our sins, and through whom we may triumph. Very many beautiful texts are then quoted about

*Brodhead, in his "History of the State of New York," says: In the church in Holland it is the duty of the "Krankenbezoekers" or "Ziekentroosters" to visit and pray with the sick. To this day the "voorleezers," or clerks, in the churches in Holland read the Scriptures and the Creed from the "Doophuysje" or Baptistry under the pulpit. Until a recent period this custom was kept up in many of the Reformed Dutch Churches in this country.

the love of God to sinners; the person and work of Christ; His worthiness of our love, and the duty of prayer and faith in Christ. His intercession for sinners is then specially emphasized, and His willingness to save all classes of men. The peace which God gives the believer in Christ is then referred to, whatever may have been the heinousness of our sins. Hence the believer's right to be desirous to be delivered from this mortal body and to enter on the glorious inheritance of the children of God. This is again supported by many delightful texts of Scripture. The benefits of tribulation are then referred to, and the certainty of the believer's victory; also the importance of always watching for the change and fighting against the temptations to which we are exposed. Regeneration and the fruits of the Spirit are next alluded to, with the resurrection of the body, and the blessedness of those who believe in Christ. These shall hear his welcome: "Come, ye blessed, etc., etc." The form ends with "Blessed are they whose names are written in the Book of Life."



The following is the inscription on the Tablet:

IN MEMORY OF
THE KRANKENBEZOEKERS
SEBASTIAN JANSEN KROL
AND
JAN HUYCK
OFFICERS OF THE ESTABLISHED
CHURCH OF THE NETHERLANDS,
WHO, A. D. 1628, CAME HITHER,
IN ADVANCE OF THE FIRST MIN-
ISTER, TO PERFORM THEIR
SACRED OFFICE OF MINISTERING
TO THE PEOPLE AND CONSOLING
THE SICK.

"THE VOICE OF ONE CRYING IN THE WIL-
DERNESS."
"BEHOLD THE LAMB OF GOD WHICH
TAKETH AWAY THE SIN OF THE
WORLD."
"COMFORT YE, COMFORT YE MY
PEOPLE."
"I WAS SICK, AND YE VISITED ME."

GRATEFULLY ERECTED BY ONE,
HIMSELF ORDAINED TO THE OF-
FICE OF RELIEVING THE POOR,
"NOT ONLY WITH EXTERNAL GIFTS,
BUT WITH COMFORTABLE WORDS
OF SCRIPTURE." A. D. 1900.

It is to be noted that these Krankenbezoekers were officers of the Established or State Church of the Netherlands. When the Church was organized here in 1628 as

part of that State Church, Huyck was chosen an Elder as was also Peter Minuit, and they with the first Minister, Rev. Jonas Michaëlius, and Krol, evidently as Deacon, constituted the first Consistory.

The sacred texts on this tablet are very felicitous and suit well those holy men and their office. The prophet Isaiah's predictions, "The voice of one crying in the wilderness" and "Comfort ye, comfort ye my people," the one fulfilled in the person of John the Baptist, the forerunner of our Lord who pointed to Him and said, "Behold the Lamb of God which taketh away the sin of the world," and the other in our Lord Jesus himself who uttered those solemn and precious words, "I was sick and ye visited me," found also an echo in the labors of these *Krankenbezoekers* who proclaimed the Word and comforted those having sin-sick bodies or souls.



THE REVEREND JONAS MICHAËLIUS.*

There has just appeared in the *Kerk-historisch Archief*, a work published periodically at Amsterdam, one of those interesting fragments which the researches of the curious into the history of the settlement of the United States are constantly bringing, for the first time, to light. It is a letter of Jonas Michaëlius, who may now be called the first Minister of the Dutch Reformed Church in the United States, written at Manhatas, in New Netherland, on the 11th of August, 1628, and communicated to the work above mentioned, with such notices of the life of the writer as existing materials permit, by Mr. J. J. Bodel Nijenhuis; who deserves well of Americans, and especially of New Yorkers, for the zeal which prompted him to rescue this waif from oblivion, and for the industry which he has exhibited in collecting as far as possible the events in the life of the missionary. We are now carried back five years earlier in the history of the regular ministration of the Gospel in New York, and are enabled to add one more to the list of clergymen of the Dutch Reformed Church in America; one who, by his attainments and his holy zeal, as well as the high respect with which he was regarded by his learned brethren in Holland, is not unworthy to take his place at the head of the roll of that learned and pious body.

*Written by Hon. Henry C. Murphy, 1858. Extract of his Preface to a translation of a "Letter of Domine Jonas Michaëlius to Domine Adrianus Smoutius, dated at Manhattan, 11th August, 1628."

This letter is addressed to Dom. Adrianus Smoutius, Minister of the Dutch Reformed Church at Amsterdam. It was found among the papers of the late Jacobus Koning, Clerk of the Fourth Judicial District of Amsterdam. Further than this its history is unknown; but as Mr. Bodel Nijenhuis justly observes, it is undoubtedly to the importance of its contents that we are indebted for its preservation. Of the author, however, some few incidents interesting both as connected with his life and confirmatory of the claim now established in his behalf, have been discovered. They serve to excite our wonder that no intimation of his ministry and residence at New Amsterdam has ever before been given. From the researches of Mr. Bodel Nijenhuis we learn that Jonas Michaëlius was born in the year 1577 in North Holland, and was educated contemporaneously with Jacob Cats and Ger. Joh. Vossius, at the celebrated University of Leyden, in which, as appears by its records, he was entered as a student of divinity on the 6th of September, 1600. He was settled as minister at Nieuwbokswoude, in North Holland, in 1612, and two years later at Hem, in the same neighborhood. In 1624 he was, on the conquest of St. Salvador from the Portuguese to the Dutch arms by Peter Heyn in that year, established as a minister there; but on the recovery of that place by the Portuguese in the following year, he left for Guinea and became the minister of the fort there, then recently taken from the Portuguese. He returned to Holland in 1627, and in January following, as his letter states, embarked with his wife and three children for New Netherland. He was then over fifty years of age. How long after writing his letter he remained in New Netherland is not known. He appears, however, in 1637 and 1638 to have been again in Amsterdam, when he was requested by the Classis of Amsterdam to return as minister to New Netherland. This he consented to do, and the Classis directed an application to be made to the West India Company to send him out. This was refused after some months' delay for reasons which do not appear. Whether his advanced age, or the additional expense which the company would incur, or what other reason caused the rejection of the application is not known; the confidence which he had of the Classis of Amsterdam shows it must have been some special reason not affecting his standing as a minister.

The following is the inscription on the Tablet :

TO THE GLORY OF GOD
AND IN MEMORY OF
THE REVEREND
JONAS MICHAËLIUS
THE FIRST MINISTER OF
THE DUTCH REFORMED CHURCH IN AMERICA.

WHO, A. D. 1628, ORGANIZED, IN NEW-AMSTERDAM, THIS CHURCH, WHEN "FULL FIFTY COMMUNICANTS RECEIVED THE LORD'S SUPPER--NOT WITHOUT JOY AND COMFORT TO MANY,"
FROM THIS "BEGINNING OF THE GOSPEL OF JESUS CHRIST THE SON OF GOD," THIS CHURCH HAS "CONTINUED STEADFASTLY IN THE APOSTLES DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF BREAD, AND IN PRAYERS."

"MID TOIL AND TRIBULATION,
AND TUMULT OF HER WAR,
SHE WAITS THE CONSUMMATION
OF PEACE FOR EVERMORE;
TILL WITH THE VISION
GLORIOUS
HER LONGING EYES ARE BLEST,
AND THE GREAT CHURCH
VICTORIOUS,
SHALL BE THE CHURCH AT REST."

ERECTED A. D. 1900.

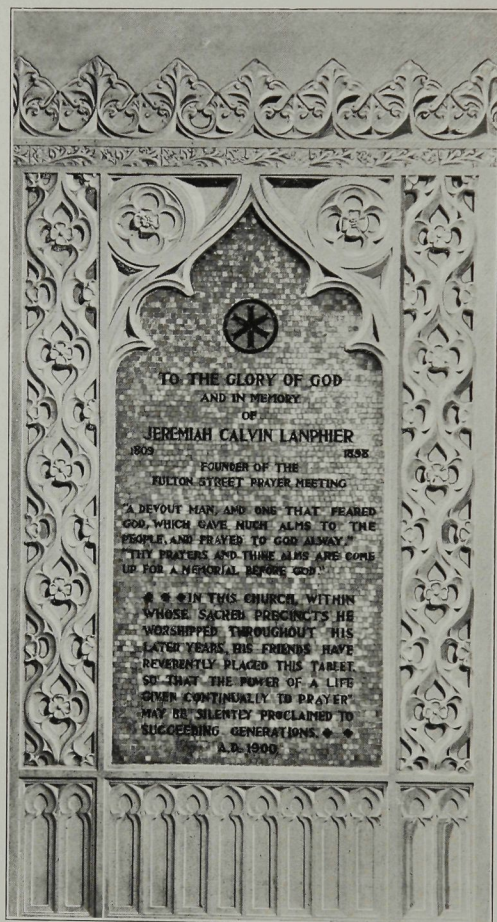
In the inscription on this tablet the mind is first directed to that earliest period of the settlement of Manhattan Island, and the almost contemporaneous organization of the Church with the crowning act of celebrating the Holy Communion, when as Michaëlius then wrote, "Full fifty communicants received the Lord's Supper—not without joy and comfort to many."

The Church now known as the Collegiate Church, which thus brought the gospel in its purest form to the Western Hemisphere, has for nearly three centuries given unbroken testimony for the truth and order of God's house. "Many a wave of error has rolled over this land. Many a subtle heresiarch has unfurled his banner and bid defiance to the old faith. Foreign wars and civil wars have left their bloody tracks on the face of the country. Inventions of all kinds have revolutionized the courses of trade and the processes of agriculture; and the great changes in secular things have often suggested similar changes in things sacred. But none of these things have moved the old Collegiate Church. She has maintained throughout all, her doctrine order and life." Hence the propriety of the next inscriptions:

"From this 'beginning of the gospel of Jesus Christ the Son of God,' this church has 'continued steadfastly in the apostles doctrine and fellowship, and in the breaking of bread, and in prayers.'"

Having this precious heritage, we of this day who belong to the Church Militant may, in the spirit of the concluding inscription, joyfully look forward to the Church Triumphant:

LIBRARY
UNIVERSITY
OF TORONTO



TO THE GLORY OF GOD

AND IN MEMORY

OF

JEREMIAH CALVIN LANPHIER

1803

1858

FOUNDER OF THE

FULTON STREET PRAYER MEETING

"A DEVOUT MAN, AND ONE THAT FEARED
GOD, WHICH GAVE MUCH ALMS TO THE
PEOPLE, AND PRAYED TO GOD ALWAYS."
"THY PRAYERS AND THINE ALMS ARE COME
UP FOR A MEMORIAL BEFORE GOD."

♦ ♦ ♦ IN THIS CHURCH, WITHIN
WHOSE SACRED PRECINCTS HE
WORSHIPPED THROUGHOUT HIS
LATER YEARS, HIS FRIENDS HAVE
REVERENTLY PLACED THIS TABLET
SO THAT THE POWER OF A LIFE
GIVEN CONTINUALLY TO PRAYER
MAY BE SILENTLY PROCLAIMED TO
SUCCEEDING GENERATIONS. ♦ ♦

A.D. 1900

“Mid toil and tribulation,
 And tumult of her war,
 She waits the consummation
 Of peace forevermore;
 Till with the vision glorious
 Her longing eyes are blest,
 And the great church victorious
 Shall be the church at rest.”



The group of three memorials witness the Church properly organized in 1628, under the three-fold order of the ministry, Jonas Michaëlius being the Minister, Peter Minuit and Jan Huyck the Elders, while Sebastian Jansen Krol was evidently the Deacon, since Michaëlius in his letter to Smoutius, August 11, 1628, after referring to the choosing of the two Elders says, “Our small Consistory embraces at the most—when Brother Krol is down here—not more than four persons.” Krol at the time was Vice-Director at Fort Orange. On the doctrine and government of the Dutch Reformed Church in this country, after a lapse of nearly three centuries, the Rev. Geo. S. Bishop reports to the General Synod of the denomination (1900): “We have to remind ourselves, that there is no presentation of the Common Consensus of Faith, more properly stated, more readily received, more satisfying to the Christian heart, than our own. While teaching the Doctrines of Grace with distinctness, and insisting on the sovereignty of God in salvation, our Standards begin from the point of a sinner’s necessities, and, by gently leading up into the mysteries of faith avoid those hard and angular presentments which are likely to stir objection before the mind has received sufficient light to apprehend them. To this genial soul of Doctrine has been joined the appropriate body of a corresponding and Scriptural Order—the Waldensian System of a Parochial Episcopate, with its Consistory of Presbyters and Deacons—a system pure from those secular elements which have disturbed the peace of so many churches.”



JEREMIAH C. LANPHIER.

This eminent servant of the Lord Jesus, and founder of the Fulton Street Prayer-Meeting, died at his residence in this city, on Monday, December 26, 1898. His death occurred when the Christmas Service at the Middle Church in Second Avenue was in progress, and while the large body of children there were singing the beautiful hymn, “Hark, what mean those holy voices.” Mr. Lanphier in his later years was an attendant at the Middle Church, and the Christmas

Service there was always especially delightful to him. This incident formed a beautiful ending to a spotless life.

At his funeral, the casket was carried into the church on the shoulders of six young men, members of the Brotherhood of Andrew and Philip. These young men, for over a year, in view of Mr. Lanphier's growing infirmities, had been accustomed to accompany him to and from church. This last service moved the hearts of all who witnessed it.

The Consistory at its meeting, held February 2d, 1899, unanimously adopted the following minute, prepared by a committee consisting of the Rev. Edward B. Coe, D.D., Senior Minister, the Rev. John Gerardus Fagg, and Elder Ralph N. Perlee:

MINUTE.

"Mr. Jeremiah C. Lanphier, whose name will always be associated with the history of the Fulton Street Prayer-Meeting, was born at Coxsackie, N. Y., September 3, 1809. He came to this city at an early age, and engaged in business. Here, also, he came under the influence of Divine grace, and became an active Christian. He was engaged by this Consistory in 1857 as a visitor in the interest of the North Church—a service in which he manifested exceptional energy and tact. The idea of a noon prayer-meeting for business men originated with him, and such a meeting was held for the first time on the 23d of September, 1857. It was originally intended to hold it once a week, but after the third meeting, by a general desire, it was decided to meet daily, and this has been done continuously until the present time, the Lord's Day excepted. The great success and wide influence of this meeting are well known. They were largely due to Mr. Lanphier's exceptional fitness for religious work of this kind. A man of strong faith, simplicity of purpose, kindness and gentleness of spirit, and readiness in prayer, exhortation and song, he threw himself heartily into this work, and it was the chief object of his thought and activity until his death. His peculiar charm of appearance and manner won the confidence of all who came in contact with him; and his sound judgment, together with his Christian faith and zeal, made him one of the most eminent lay missionaries who have ever labored in this city. While intensely devoted to the interests of the meeting which was for so many years in his charge, he was never carried by his enthusiasm beyond the limits of reason and propriety. And to these personal qualities, under the guidance of the Divine Spirit, are due the orderliness and sobriety which characterized this remarkable religious movement. Obligated by age and infirmity to relinquish, a few years since, all active work, he remained a regular attendant at the Middle Church, where he was treated, by the young men especially, with singular courtesy, and where the gracious influence of his presence was felt by all.

"In that church his funeral service was held on Wednesday, December 28, 1898, and it was felt by all who were present that a life of unusual purity, beauty and use-

fulness had come to an end. That feeling is shared by this Consistory, which, in adopting this minute, expresses its sense of the value to this church of Mr. Lanphier's services, and the honor and gratitude with which it cherishes his memory."



The following is the inscription on the Tablet:

TO THE GLORY OF GOD
AND IN MEMORY
OF
1809 JEREMIAH CALVIN LANPHIER 1898
FOUNDER OF THE
FULTON STREET PRAYER-MEETING.

"A DEVOUT MAN, AND ONE THAT FEARED
GOD, WHICH GAVE MUCH ALMS TO THE
PEOPLE AND PRAYED TO GOD ALWAY."
"THY PRAYERS AND THINE ALMS ARE COME
UP FOR A MEMORIAL BEFORE GOD."

IN THIS CHURCH, WITHIN
WHOSE SACRED PRECINCTS HE
WORSHIPPED THROUGHOUT HIS
LATER YEARS, HIS FRIENDS HAVE
REVERENTLY PLACED THIS TABLET,
SO THAT THE POWER OF A LIFE
GIVEN "CONTINUALLY TO PRAYER"
MAY BE SILENTLY PROCLAIMED TO
SUCCEEDING GENERATIONS.

A. D. 1900.

To all who have known Mr. Lanphier, the inscriptions on the tablet to his memory will at once appeal. Nothing recalls him so well as the inspired record of the noble Roman Centurion "A devout man, and one that feared God, which gave much alms to the people and prayed to God alway." Truly can it be said of him "Thy prayers and thine alms are come up for a memorial before God." Like the Apostles his life was given "continually to prayer." May the power of that pure and spotless life indeed be "silently proclaimed to succeeding generations."

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